

A Torah Minute com™

By the Hakham
Rabbi Ya'aqob Menashe, 'a"h

5783/2022 Parashath Wayyesei

A PROJECT OF MIDRASH BEN ISH HAI (MIDRASH.ORG)

5783 פְּרַשַׁת וַיַּעַן

Non Permanent Writing on Shabbath

One of the Melakhoth (labors) which was prohibited by the Torah on Shabbath is Kotheb (writing). In order for one to be liable for the transgression of writing, both the substance (such as the ink) that was used to write with, as well as the item on which it was written, must be permanent.

Nevertheless, writing with a non permanent substance on non permanent material was prohibited by the Rabbis. As such, one is forbidden to write with one's finger with liquid on a tabletop, or to write on the dust on a window pane (writing on condensation is similarly prohibited), or to make a mark with one's nails on paper. (See A Torah Minute™, *Making a Mark on a Book with a Fingernail, on Shabbath*).

(See Ben Ish Hai, 2nd yr.,

Parashath Piqudei, Oth 1 and 2)



מדרש בן איש חי
Midrash BEN ISH HAI

Parashath Wayyesei: Making and Losing Money

וַיַּחְלֹם וְהִנֵּה סֵלֶם מֻצָּב אֶרֶצָה וְרֹאשׁוֹ מֵגִיעַ הַשָּׁמַיְמָה וְהִנֵּה בּוֹ "מַלְאֲכֵי אֱלֹהִים עֹלִים וְיֹרְדִים בּוֹ" And he dreamed, and behold, there was a ladder whose base was on the ground and the top of the ladder reached Heaven, and behold, Angels of G-d were ascending and descending upon it."

Hakham Eliyahu Hayyim, 'a"h, the father of Hakham Yoseph Hayyim, 'a"h, wrote in Midrash Eliyahu, that, as we know, סֵלֶם (ladder) in Gematria (Jewish numerology) is equivalent to מָמוֹן (money). And this ladder which can be equated to money, has its base on the ground.

A person sees, that based on the business dealings that he/she does on this earth, that he/she makes money and succeeds, but in truth, "רֹאשׁוֹ מֵגִיעַ הַשָּׁמַיְמָה" the top of the ladder reaches Heaven. This tells us that everything depends on Haqqadosh Baruch Hu (the Holy One Blessed be He). If G-d wants us to make money, we will. If, G-d forbid, He wishes us to lose money, then that is what will happen. And the Angels of G-d who are in charge of Parnassah (income) are ascending and descending on this ladder.

There are people whose business matters ascend and are very successful. There are others who, no matter what they do, see their businesses decline, to the point that they are in debt to others.

There is an important matter to be learned here: people think it is their own doing when they succeed in life - or, indeed, when they don't. But we must realize that, in fact, it is Hashgaha (Divine Intervention) from above.

(See 'Od Yoseph Hai, Parashath Wayyesei)

Sponsorships Available.
Please contact Midrash BEN ISH HAI
(516) 487 6676/www.midrash.org

Rules of 'Amidah Based on Offerings

Since nowadays, for our sins, we do not have the Beth HaMiqdash (Temple), and are unable to bring offerings, the 'Amidah prayer serves in their place. As a result, some of the laws pertaining to the 'Amidah are the laws that applied to the bringing of the offerings.

One's Kavanah (intent), therefore, must resemble the intent that was required for the offering. One must be particular not to mix any foreign thoughts in with it, because foreign thoughts had the effect of rendering the offerings unfit.

One must stand during the 'Amidah, just as one had to stand when offering the sacrifices. One should pray in a fixed place, in the same way that each sacrifice had a fixed place for the slaughtering and sprinkling of the blood. Additionally, there should be nothing that is considered a separation between the one who is praying and the wall in accordance with the rule that there could not be an interposition in front of the Kohen when bringing the offering.

(See Shulhan 'Arukh 98:1,3. Kaf Hachayyim, ibid, Oth 16)

Why Put Up a Mezuzah?

It is a positive commandment from the Torah (Miswah DeOraitha) to write the portions of Shema' Yisrael and Wehaya and to affix them (as a Mezuzah) to the doorpost, as it says, "And you shall write them on the doorposts of your house" (Debarim 6:4). It states further, "in order that your days will be more numerous". Through this last verse we also understand what was left unsaid, namely the implications of not placing a Mezuzah on one's doorpost.

A house that has a Mezuzah is protected by G-d from outside, as we are told, "A man sleeps on his bed inside, and G-d guards him outside." Despite this, one should not put up the Mezuzoth (Mezuzas) in one's house for the purpose of being protected or for the benefit in the world to come. Rather, one must place a Mezuzah on one's doorpost because that is what G-d commanded.

Everyone is obligated in this commandment, men, women and even slaves. Children should also be trained in this precept of affixing a Mezuzah to the doorpost.

(See Sh. 'A. Yoreh De'ah, 285:1. 291:3 Ben Ish Hai, 2nd year, Parashath Ki Thabo, Oth 1)

Women's Corner - by Rabbanith Ruth Menashe 'a"h

To go to Synagogue or not?

How important is it for a woman to go to Synagogue on Shabbath?

Hakham Yoseph Hayyim 'a"h, answers this question in his book "Laws for Women", which he wrote specifically for women. He says that a woman who makes an effort to go to synagogue on Shabbath, sees the Sefer Torah, answers Amen, and hears the Qedusha and the blessing of the Kohanim, gets an immense reward.

Nowadays, it is less common to see women who cannot follow the prayers from a siddur. The Ben Ish Hai states that even those who join the Tefillah (prayer) by merely hearing the prayer and answering Amen, as opposed to following and reciting the prayer, are greatly rewarded.

(To be continued)